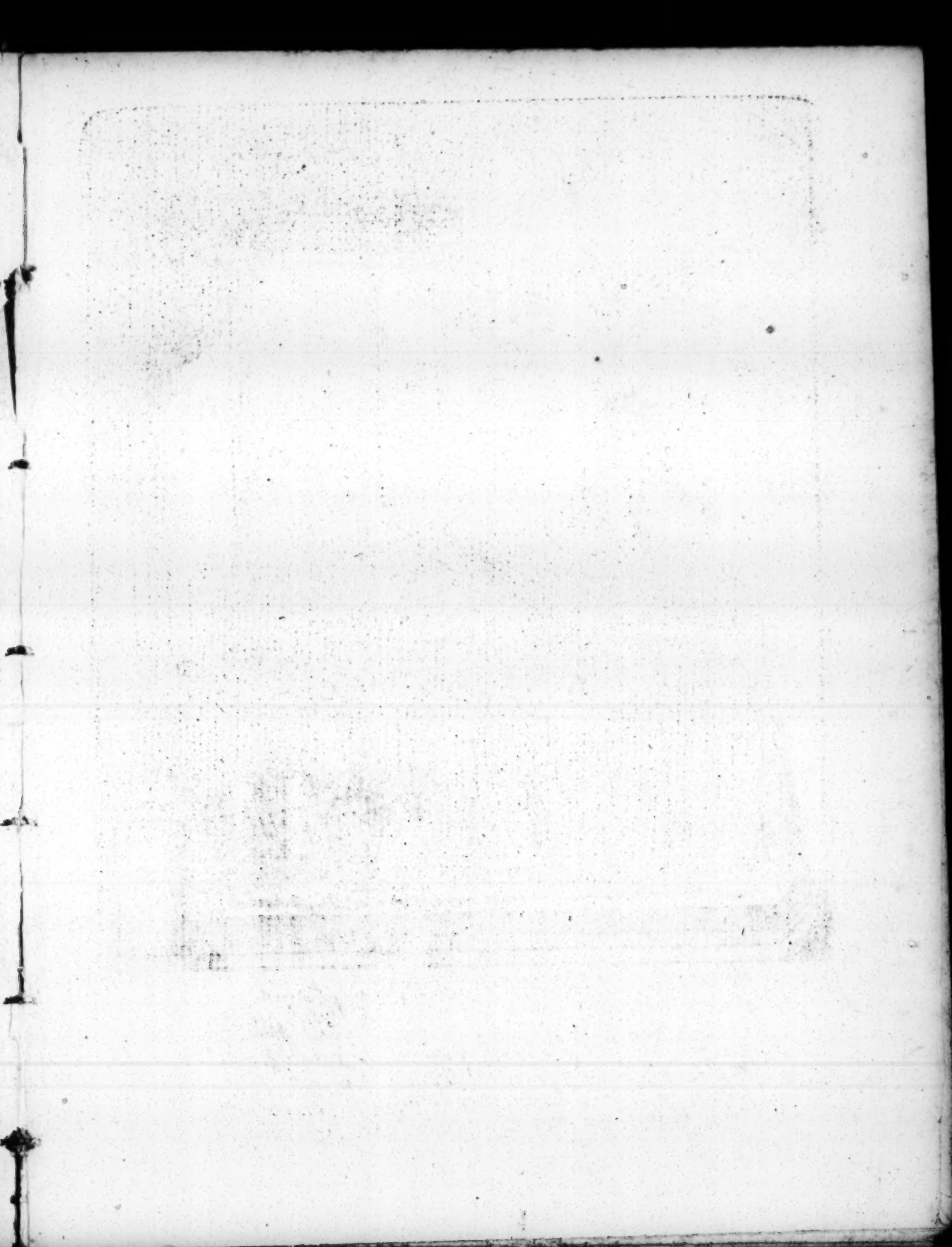




The Frontispiece opened.

Loe where K. Charls a Monarch Martyr lies,
His Kingdomes and the Churches Sacrifice :
His Crowne ^{but is but} and Scepter glorious vanity
He waves, and hastens to Mount Calvarie,
Where taking up his Saviour Christ his Crosse,
Angels Him Crowne ; good Subjects waile His losse.







If Prudence, Temperance, Valor, Patience, Zeale,
 Could that dire doome of Mallice Arm'd repeale,
 Thy life had blest vs long: but Englands sinns
 Gave way and strength vnto those fatall Ginns
 Thy foes spread for thy life; and now wee see
 Religion, Peace, Law, freedome, Dy'd with thee:
 They keep their word; make thee a glorious King;
 For thine's like to thy Saviours Suffering.

THE
SUBJECTS SORROW:

^{O R,}
LAMENTATIONS

*Upon the Death of Britaines I O S I A H
KING CHARLES,*

Most unjustly and cruelly *put to Death* by His
owne People, before His Royall Palace *White-Hall,*

January the 30. 1648.

Expressed in a SERMON *upon* Lam. 4. 20.

Wherein the Divine and Royall Prerogatives, Personall Virtues,
and Theologicall Graces of His late Majesty are briefly delivered :

AND

That *His Majesty* was taken away in Gods mercy unto Himselfe,
and for the certaine punishment of these Kingdomes,
From the Parallel is clearly proved.

2 CHRON. 35. 24.

And all Judah and Jerusalem mourned for Josiah.

ISAIAH 57. 1.

*The righteous perisheth and no man layeth it to heart, and mercifull men are taken
away, none considering that the righteous is taken away from the evill to come.*

Euseb. Pamph. vit. Const. m. l. 4. c. 57.

*Fure sanè hunc Honorem adeptus est, ut Dei Voluntate, quod eo morte sepultum est, tamen apud ho-
mines regnaret.*

London, Printed in the yeare, 1649.

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Ad Lectorem.

Scire cupis Caroli fuerit quæ vita Monarchæ
Britanniarum, & Fata tanti Principis?
Barbariesq; Reformatorum quanta novorum
Vin', sanctitatem jaçtitant qui propriam?
Utraq; depingit verbis hæc concio sanis,
Nervosa verè & Orthodoxa Concio.
Dogmata sacra suum ad sensum non torquet hic Author,
Quod nunc diærum facitanti Settarii.
Nullus in hoc scripto fit Lesbia regula Textus,
Interpretata at candidè sunt omnia.
Inclyte non unquam Populo deslende Britanno
Princeps satis; quâ donem ego Te Laureâ?
Carmine quo decorem? Pietas tua quanta refalsit,
Et summa vita in omnibus Prudentia?
Fustitiam an memorem? Populum hæc manavit in omnem
(A fonte tanquam) pectore ex tuo tuum.
Quid referam, tua quæ fuerit Clementia? Nunquam
Ad gratiam Te promptior quis extitit.
Mira fuit (totum per vita cognita cursum)
Tua, Rex, utrâque in sorte Temperantia.
Rebus at in duris fuerit Patientia quanta,
Tua Fortitudo Testis est Locuples satis.
Virtutum hoc agmen tua nunquam fluxa coronat
Fundata verbo semper in sacro Fides.
Hanc neque ventorum rabies, nec fluctus aquarum
Dimovit, at leco in suo, ut rupes, stetit.
Perfida gens, ingrata, injusta, & barbara, Regem
Talemne vos rapti furore occiditis?
Vestrum erat hunc potius servasse; at Gratia vobis
Procul exulabat invidis tam cælica.

Sacra nihil Regis movit vos unctio ? Christum
Domini, truces sic tangitisq; & angitis ?
Proh scelus infandum ! tantum obtruncando Monarcham,
Fractâ fide sic gloriosum redditis ?
Gens perjura, invisa bonis, exosaq; Divis,
Facinus scelestum hoc puniet vindex Deus.
Carolus interea Legumq; & Religionis
Assertor, ut quis uspiam, prestrenuus,
Fure Pater Patriæ dictus, per secula vivet
Frendente quovis Damone, etsi mortuus.
Pro Grege, Lege, Fide, & pro Libertate Britannâ
Rex obtulit semet securi Carolus.
Audite hoc Gentes, quotquot Sol conspicit, omnes,
Atq; audientes protinus stupefcite.
Huic simile exemplar, ne totus porrigit orbis,
At si parallelum sit usquam, edicite.

To the Reader.

OF Britaines mighty Monarch, CHARLES, to know
What was the Life and Death, contendest thou?
How great our *New Reformers* cruelty,
Who crake so much of their owne purity?
This truly orthodox and pithie piece,
In sound and wholsome words proclaimes both these :
Whose author, Scripture to his owne false sence
Wrests not, as Sect'rists doe, with impudence.
By *Lesbian Rule* no text is framed here ;
All things expounded candidly appeare.

O Prince, by Britaines ne're enough bewail'd !
To thee what Laurell deare enough to yeild ?
What verse befits thy praise ? how glorious was
Thy *Piety* ? no whit thy *Prudence* lesse.
Thy *Justice* shall I mention ? from thy Brest,
As from the Source, throughout the Land exprest.
Shall I record thy *Clemency* ? than whom
Not a more gracious Prince in Christendome
Through thy whole life, ô King ! thy *Moderation*
In Weale and Woe, was all Mens admiration.
In Trouble too, how great thy *Patience*,
Thy *Courage* gave us full experience.
To crowne this Troop of Virtues, thy firme *Faith*
On Gods word ever staide, became the wreath.
This, neither Winds nor Waters rage e're shook,
But kept its ground, unmoved as a Rock.

Unjust, unthankfull, barbarous, traiterous things !
Destroy ye thus in rage the best of Kings ?

You ought to have preserv'd him rather ; but
Envie that Grace out of your mind had shut.

His

His *Sacred Unction* slight you? fiercely bent,
Thus *Gods Anointed* touch you, thus torment?
Monstrous! so great a Monarch thus make you
By Murder glorious? so against your Vow?
A Perjur'd Crew! the Good and Godlies hate:
Gods vengeance sure must fall on such mens pate.

Meane time, the stout Assertor of the Lawes,
Religion too, as found in any place,
The Father of his Country, *CHARLES*, though slaine,
Let Devils doe their worst, shall ever reigne.
For British Flock, Faith, Lawes and Liberties,
King *CHARLES* became a willing sacrifice.

Hearc this all Nations, whom bright *Phabus* views;
And hearing stand amazed at the newes.
The world hereof affords no Parallel;
Or if it doth, pray where? stand forth, and tell.



LAMENT. 4.20.

The breath of our Nostrills, the Anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.



Ublique Calamities charge every man with a rate of sorrow proportionable unto the tenure of his understanding, put him upon a serious Enquiry of the Causes and Consequences of them, and exact from him a diligent provision of meanes to stop, or divert them: Calamity, like the *flood*, is now *lifted* up above *our Earth*, and hath almost covered the *highest Hills* of our temporall felicity; could our sorrow swell as high as that, the sense of our present, and impending miseries would drowne us; if we search into the *Causes* of them, we shall find those in our selves, [*our finnes*] their sad *Consequences* are by so much, the superabounding matter of our just feare, by how much they goe beyond our knowledge; nay, even conjecture, and all our power to prevent them: such is the inundation of miseries now prevailing over the three Kingdomes: Would you see the *head* of these drowning *Cataracts*? this Text will make the discovery unto you, *The breath of our Nostrills, the Anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.*

The Words are the groundwork, and foundation, on which the Prophet *Jeremiah* raised the whole sorrowfull structure of his *Lamentations*, composed on the mournfull Obsequites of the best of the Kings of *Judah*, *Josiah*, (hurried away by a violent and (unto all but himselfe) untimely death) made a mourning Ordinance for *Israel*, and enjoyned as the signall expression of their grief, and deep sense of the future, numerous, and unavoidable

2 Chro 35.25.

B

Calamities,

2 Kings 23.
25, 26, 27.

Lam. 2.6.

Calamities would by his death befall them; *Judah's* finnes having provoked God unto so speedy execution of those Judgements formerly denounced against them; that they might not longer plead the Priviledges of their Princes piety to reprieve their punishments, God removes this *remota* unto his justice (their good King.) from them; that he might bring upon them the fierceness of his great wrath, he plucks down their hedge and fence, their devout Prince from them, that he might rush in upon them by unexpected judgements to destroy them: there lies not among all the files of sacred Records an evidence of so exemplary and Princely piety, as King *Josiah*, *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him*; yet the finnes of his people drew upon him a violent death acknowledged worthy of a longer life; the peoples finnes put the religious and deserving Prince into the toyles of his Persecuters, they hunt after his precious life, and he falls into their pits.

He who stood in the Gap to hinder the way of the destroyer, that bulwarke that stood betwixt them, and the furious batteries of Gods wrath, was now torne downe; just cause then had the Prophet to feare the sharp assaults of Gods judgements, ready to storme the Kingdome of *Judah*, and to break out into this dolorous Lamentation, (as pointing at the spring and source of their sorrows and calamities) *The breath of our Nostrils*; &c.

How is the happiness of a Kingdome twisted with the welfare of a religious King? how close doth the ruine of a people follow the losse of a pious Prince? A good King is a Rampire and security unto his Kingdome, that being slighted, the destruction thereof is an easie undertaking; yet who so apt to sap and undermine these their owne fortifications, as the people themselves?

——— *foelices nimium bona si sua norint,*

Sufficiently happy if they knew the things which belonged unto their welfare; Sufficiently happy, if they were not so industrious to make themselves unhappy; *Josiah* was the best of Princes, yet by the finnes of his people, pushed into the fatall pits of his Adversaries, and his fall proves the utter destruction and downfall of the

the people themselves; this Consideration makes them mourne for their deceased King, weep Elegies and lament thus, *The breath of our Nostrils, &c.*

A spreading and thick Cloud, whence lasting showres of tears might continually descend, *That the breath, &c.*

The words (not to torture them) offer unto us two things :

First, Gods Letters Patents of the Royal Prerogatives, and beneficiall priviledges granted unto King *Josiah*, and that in these 3. eminent and significant expressions : 1. *He was the breath of their Nostrils.* 2. *The Anointed of the Lord.* 3. *Of whom they said, Under the shadow of his wings they shall live among the Heathen.*

Secondly, there is the nulling of these Letters Patents of *Josiah*, *He was taken in their pits*, God by a violent death reversed them.

The Prophet and people of *Judah* well knew the sacred and royall prerogatives of their deceased King, yet acknowledge these glorious priviledges taken away by his death for their punishment.

The breath of our nostrils : an high and emphatique expression, borrowed from the chief and choicest worke of the Creation, *Man, whom when God formed out of the dust of the earth, he breathed into his nostrils the breath of life, and he became a living soule ;* Gen. 2. 7. thus contriving within this trunk of dust and clay the inimitable hability of his own Deity, and from him is this significant and effective operation, in an inferior and remisse degree attributed unto his Vicegerent King *Josiah*; that as in the naturall body, life and all the Animal faculties, and principles of Action, owe their Originall unto the infusion of Gods breath, the Soul : So a Man ; a Subject considered in a politique respect, hath the life of his Civil Constitution from the King ; and as the rationall faculties planted in the Understanding, Memory, and Will, are from the Soule : so the religious actions of men referre their growth unto the Prince : in which respects, is it, that the King is tearmed, *αἰνεργός*, the Minister of God : an August denomination, implying him the chief Officer for the exercise of sacred Jurisdiction, great in regard both of the Authour thereof, God, and the end thereof, Mans good. This royall Jurisdiction consist ing in the legislative, and executive power of Kings, to make and execute

Rom. 13. 4.

Causub. Exc. 16.

Lawes, for regulating the actions of men as well in the outward and religious worship of God, as in civil conversation; that as the *Soule* is the *fountaine* of corporall motion, and rationall action, so the *Lawes* divine and humane (of which the *King* is the proper *Custos*) are the *beginning* and *rule* of all civil and religious actions; and as to make Lawes is the life of *Authority*, so the execution of them is the life of the *Law*: Herein a pious Prince being eminently the *Representer* of his God, and may be said, the *breath* of his Subjects (as unto their civil and religious life) in making and executing such Lawes as may dispose them in Order unto God and salvation: But this divinely alluding and cryptique similitude, appropriate unto a pious Prince, (*to be the breath of our Nostrils*) hath not a more lively feature of divine resemblance, then the vigorous *exemplarity* of personall piety in the Prince himselve; his *example* giving *life, reputation, and lustre* unto

2 Sam. 14. 17. *Religion*; in which sense is it, that a King is tearmed, *An Angel*

2 Sam. 21. 17. *of God, the light or Candle of his people*: from all these Considerations, good K. *Josiah* was justly acknowledged, *the breath of their Nostrils*, he restored the Law even lost, punished and extirpated Idolatry, settled the Church, restored Religion, encouraged the Priests, judiciously ordered the whole service of Gods house, and for his personal sanctimony (besides these Acts of royall prudence and zeale) the holy Ghost affords him this great and gracious testimony, that *his hart was tender, and that he did humble himselve before God*: his chief care and solicitude was to decline those things that would offend God, and preserve his Conscience a cleare and unspotted glasse, wherein the glorious Image of divine holinesse did shew it selfe transparant in the whole conduct of his actions: yet this great and royall patterne of piety, the life of their Religion and Law was *taken in their pits*, for the sins of his Subjects he fell into the fatall snares of his adversaries; yea notwithstanding he bare yet a more *visible cognizance*, and *livery* of Gods owne divine and supreme Authority, being *The Anointed of the Lord*, Gods Christ, sacred by holy Unction unto God: Unto no materiall thing hath God fastned such significations of his Graces unto mankind, as unto Oyle, the whole influence of Gods jurisdiction over man, being (as the most lasting pieces are drawn in Oyle) represented unto us by a mysterious

rious application thereof, through *Unction* therewith, of those unto whom God hath by a deputation conferred the great and chief Places of trust for the exercise of his Supreme power over mankind; as the Kingly, Priestly and Prophetique Offices; they whom God had delegated unto these subservient Offices of Supreme Authority, and constituted his own under-Officers, having the Warrant for the Execution of their Places signed by the outward Act of sacred *Unction*.

The Title *Anointed*, sayes *Eusebius*, is of great Reverence and glorious, delivering types and symboles of heavenly things, and secret Images, and representations, full of mystery. But whereas Priests and Prophets in Scripture are barely called *Uncti*, Anointed; for Kings the style alwayes runs, *Uncti Domini*, the Lords Anointed: God having given unto Kings by a more immediate consignation, greater relations, and proportions of his power; then unto either, the Priest or the Prophet. Kings were by divine instinct of God, unto his Prophets, anointed with Oyle and made Christs, or Anointed; that they should resemble Christ, because they by themselves resemble the Image, and figure of regall and principall power, which is seen in the onely and true Christ: So Saint *Augustine* speaking of *Saul's Unction*, which made *David* fear even to touch him, saith, *Oleum illud, &c. mystice accipiendum & magnum sacramentum intelligendum est*, that Oyle with which *Saul* was onointed, and from that *Chrisme* or *Unction* was tearmed Anointed, is to be understood mystically, and is a great Sacrament, (so the Ancients usually tearmed the representations of things holy.) When *Sylvester* the Bishop of *Rome* Anointed *Constantine*, *Consignationem Spiritus sancti adhibuit, sancti Chrismatis Unctione dicens, signet te Deus sigillo fidei, In nomine, &c.* saith the Authour, He gave a Consignation of the Holy Ghost, by the *Unction* of the holy Oyle, saying, Almighty God imprint in thee the seal, and character of his faith, In the name of the Father, &c.

Euseb. Ecc. Hist. l. 1. c. 3.

Euseb. ubi supra.

Civ. D. l. 17. c. 6.

Lib. Vet. Concil.

Now the plenitude of the Regall power derived from *Unction*, is visible in these proportions of similitude.

1. *Unction* conferred upon them, *Vim superementis Domini*, the power of absolute and supreme Authority; † Oyle denoting Sovereignty, in that being mixed with any Liquor, it maintaines a superiority in the supernation, appearing still uppermost:

† *Oleum magnū aliquid significat, omnibus enim humoribus supereminet, Aug de verb.*

D. ser. 23.

Ecclef. 8. 4.

1 Pet. 2. 13.

Socrat. proa. l. 5.

Euseb. de vit.
Const. rs. l. 4.
c. 24.

Rom. 13. 4.

Psal. 47. 9.

Cent. Faust.

Manic. l. 22.

c. 75.

2 Sam. 10. 19.

1 Kings 4. 24.

1 Kings 5. 12.

1 Kings 2. 5, 6.

2 Chr. 17. 8, 9.

2 Sam. 20. 4.

1 Kings 3. 27.

Esth. 3. 1.

1 Kings 2.

Acts 25. 10. 1.

Euseb. Ecc. Hist.

l. 4. c. 14.

the Exercise of which supreme Authority consisted in the making and abrogating of Lawes Civill and Ecclesiasticall, (which in matters indifferent, and not against the cleare evidence of Gods Word) should bind the Conscience; *David, Solomon, Hezekiah, Josiah*, ordered the affaires of the Jewish Church; and *Socrates* tells us, that after the Emperours became Christians, matters of the Church wholly depended upon them, and that it was by their summons and pleasures that the greatest Counsels were called, and therefore *Constantine the Great* would usually say unto the Bishops, *Vos intra, ego extra Ecclesiam Episcopus a Deo sum constitutus*; ye are Bishops within the Church, and without the Church, I am a Bishop appointed by God; he was *Communis Episcopus*, the common and æconomickall Bishop in his Empire.

2. It gave them power to *denounce Warre*, the *merum Imperium*, an absolute power of the Sword, being his from God. *Ordo ille naturalis mortalium paci accommodus hoc possit, ut suscipiendi belli autoritas atque concilium penes principem sit*, even naturall Order accommodate unto the peace of mankind requiring this, that the power of making War remain wholly in the Prince: which when the people usurped, we see they were punished. *Numb. 14. 44.*

3. To *conclude peace* and make *Confederations and Leagues*, as King *David*, and King *Solomon* did, the Olive from which Oyle comes is the embleme of Peace and *Unction*, notably insinuates those ready inclinations and endeavours in Kings to procure the peace of their Subjects; and in order unto peace to make *Cessations* and *Truces*, which when broken even by *Dauids* Generall, he was sentenced as for *murder*.

4. *The free election* of their Servants, and disposition of all Offices in Church and State.

5. To *pardon unto Offenders* their lives, or to punish them with death, as in *Joab's* and *Shimei's* case.

6. To receive *Appeales* from all other Judicatures, that *absolute submission* unto the *supream Magistrate* being taught Christians, (as *Polycarpus* the holy Martyr and Bishop, told the *Proconsull*) which brings no hurt unto the *salvation of our Soules and Religion*.

And from this divine signature of supreme Power in Kings by
Unction

Unction flowes their indemnity and inviolability in word and deed, they are not to be smitten even with the tongue, much lesse the hand; *Against thee onely have I sinned*, sayes David; which Saint *Ambrose* expounds by his absolute exemption from humane Judicature: *There is no rising up against a King*, sayes *Solomon*: *Who may say unto him, What doest thou?* David acknowledged the Image of God by holy Unction in the worst of Kings, *Saul*, insomuch, though he were his irreconcilable Adversary, he would not even stretch forth his hand against him; he had not the new way to expound Scriptures unto his owne distorting passions, though that course was pressed upon him with the advantage of a Crown, he cheques the wrested and carnall Application, *The Lord forbid that I should doe this thing*: yea, when the Sonne of a stranger, an Amalekite, (who might perhaps plead ignorance of the sacred relations by Unction) although *Saul* had already received his deaths wound; beside that it might be counted a kind of rescue to save him from being taken Prisoner, and that he might soeme also to have merited by preserving the *Regalia*, the Crowne, and royall Habiliaments from the Enemy, and presenting them unto the lawfull Successour *David*, yet he is so awed with the sacred regards conveyed unto King *Saul* by Unction, that he punisheth him with death for shortning *Sauls* life as for the breach of a knowne and naturall right. How wast thou not afraid to stretch forth thine hand against the Lords Anointed? David honoured *Saul* for his holy Unction living, and revenged him being dead. A King in his Kingdome is *solo Deo minor*, inferiour unto God onely, sayes *Tertullian*, and then surely above his people: *Deo subditus*, subject to God onely, sayes *S. Ambrose* unto *Valentinian*, *Princeps legibus solutus est*, that the King is free from the power of the Law, (is a *Maxime* as old as Christianity) that is, from the penalties of it; Laws have only a directive, no coercive power over him; though not as a morall man, yet in his politique consideration he is above the Law. *Divino sunt judicio reservandi Reges*, Kings stand or fall unto their owne Master, God: *satis est ad pœnam, quod Deum habeant ultorem*, it is sufficient that God will punish their Crimes; He is the onely Judge, not the People, unto whom our Appeal lies against the injuries of their proceedings; in such cases our proper Addresse

1a Psal 5. 1.

Si non habebat
Saul sacramenti
sanctitatem, quid
in eo veneraba-
tur David. Aug.
cont. lit. pet. l. 2.
c. 48.

1 Sam. 24. 6.

David Saulem
propter sacrosan-
tam unctionem,
& honoravit vi-
vum, & vindi-
cavit occisum.
Aug. cont. lit.
pet. l. 2. c. 48.
In Apol. Ep. l.
2. Ep. 13.
Dig. vet. l. 1. tit.
3. H. leg. 30.
Tho. Aq. 1a. 2æ
q. 96. ar. 5. ad
3 m.

Vivo Carnot.
Ep. 171.

is

is unto Gods Tribunall : if Arbitrary Government, Oppression, Murder, Sacrilege, Demonaick possession, Witchcraft, (of all which sinnes King *Saul* was notoriously guilty) could give sufficient warrant unto his punishment by his Subjects, and were the people competent Judges, the peoples hate of *Saul*, and *Dauids* merit from them, and sufferings from *Saul* might probably lead him to propound the people an high Court of Justice, but informed by a better Spirit than that which actuates these times, he puts up his charge against *Saul* (even when his life was in his power) unto God (unto whom the Judgement of

1 Sam. 24. 12. Kings belongs) in these words, *The Lord judge between thee, and me, and the Lord avenge me of thee, but mine hand shall not be upon thee*; yea, afterwards upon *Sauls* continuance of his mortall hatred and bloody persecution of *David* and his Followers, and that *Abishai* preached unto *David* the moderne doctrine, *the divine and infallible equity of outward Successes*, that *God* had delivered King *Saul* into his hands, and offered himself a ready Executioner of the fact, *David* countermands his active and interested malice, (cloaked with the usuall pretences of Religion and Liberty) *Destroy him not, for who can stretch forth his hand against the Lords Anointed and be guiltlesse?* but he refers for Remedy

1 Sam. 26. 9. 10. unto the proper Court of Justice against Kings, *the Lord shall smite him, or his day shall come to die, or he shall descend in Battell and perish*; the Lord forbid that I should stretch forth mine hand against the Lords Anointed. *Saul* had not Innocency, and yet he had Sanctity, not of life, but of the Unction, which even in wicked men is holy, saith Saint *Augustine*. The first and best Christians continued this practice towards their most refractory and imperious Emperours; when *Valentinian* the younger dispossessed the Orthodox of their Churches in *Millaine*, and gave them unto the Arians; Saint *Ambrose* the Bishop, onely offered up his Supplications unto God to alter the Emperours purposes, *Adversus Arma, Lacryma mea Arma sunt*, against Armes, tears, are my defensive weapons; *aliter nec debeo, nec possum repugnare*, no other way ought I, or can I resist, saith he: the carriage of the Citizens of *Millaine* was the same, exhibiting their Petition unto the Emperour, they all cry out, *Rogamus, non pugnamus*, We humbly intreat you oh Emperour, we fight not against you.

The

Saul non habebat Innocentiam, et tamen habebat Sanctitatem, non vitæ suæ, sed sacramenti Dei, quod in malis hominibus sanctum est, ubi supra.

Amb. Ep. l. 2. Ep. 13.

The testimony of *Plinius secundus*, given unto *Trojan*, that the Primitive Christians practised nothing against the received Lawes, and were ready rather to suffer then oppose, procured them not onely a respite from their bloody persecution, but also the free exercise of their Religion.

Teares and Prayers unto God, and humble supplications unto Princes the ancient Christians held the only powerfull means to divert their miscarriages; they never denyed them any duty of subjection. Saint *Augustine* witnesseth, that this was the behaviour of the Christian Souldiers, even under *Julian* the Apostate, an Idolater. When *Maximus* entred *Italy* with a great Army, under pretence of restoring the Orthodox, ejected by *Valentinian*, who patronized the Arrians; he was held by the Orthodox but for a Tyrant, and was so far from receiving assistance from them, that they overthrew him, and established *Valentinian*.

And as *Union* is the divine Seale of supreme power, Indemnity, inviolability unto Kings; so doth it likewise suggest unto them, the duty of the Regall Administration towards their Subjects; That as Oyle is of a spreading and diffusive quality: so in the Prince is required impartiality and Justice equally distributive unto all. As Oyle likewise hath in it a *sensitive* and *healing* vertue: So should the Supreme Magistrate be an *Healer*, and binder up of the wounds and sores of his Subjects.

Oyle hath in it also an especiall vertue to comfort and strengthen the parts unto which it is applyed: So is a King the Minister of good unto his Subjects for good: he is to cherish vertue, to esteem honest & commendable Action: in which sense are Kings stiled by our Saviour, *Benefactors*, *Luke 22.25*. Adde hereunto, that Oyle is of a *nourishing* and *cheering* quality, and taken as sustenance; is of easie and fine distribution, causing a good and wholesome nutriment; therefore it is reckoned among the principal blessings of a Land; so is the Grace and Countenance of a King of a nourishing and improving operation; *The Kings favour is like the dew upon the grasse*, *Prov. 19.12*. in which respect God promisethto the Christian Church, that *Kings should be nursing Fathers, and Queens the nursing Mothers thereof*, *Isay. 49.23*.

Thus wee see the many sacred Impressers of Divine Jurisdiction

Ensch. Hist. Ecc.
l. 3. c. 27.

Theod. l. 3. f. 19.
Quod debitum non
reddiderunt in quo
Christiani non sunt
serienti regibus ob-
sequi. Aug. Con.
31 in Psal. 118.
In Psal. 124.
Solem. lib. 7. cap.
13. 14.

Psal. 133. 4.
Lev. 19. 15.

Luke 10. 34.
Isa. 3. 7.

Rom. 13. 4.
Psal. 104. 15.

Oril. Gal. 3.

Iob 32. 13.

Conr. Faust.
Man. 6. 12. c. 11.

Exod. 19. 23.

dition imposed by God himselfe on Kings through holy Unction, whereby his Dominion over Man-kinde, is delegated unto Kings, *the Lords Anointed*; God by his Symbole, and outward signe agreeable and connaturall unto man, consigning the ordinary exercise of his Government over man-kinde unto them; so that the holy Oyle thus employed is no longer bare and common Oyle, but *χρισμα, the gift of grace*; which (however vilified by Enthusiastiques and Solifidians) betoken the *Grace of Christ and Kings*; and prescribes necessary submission and duty unto their Subjects: Wee are not (whatever phantastique men may presume) to spirituall in this life, but that wee stand in neede of outward representations to carry on our faith and hope unto things spirituall, the greatest favours unto lapsed mankinde are the Sacraments, where the visible and corporeall Elements are the meanes to convey by faith spirituall graces, and the whole benefit of Christs sufferings unto us: the sublimated and metaphysicall Professours of our times endeavour too irreverent a close with Almighty God, they will have no King but Christ, no Unction but that of the Spirit, which is not that sober and peaceable *Spirit that leadeth into all truth*, but the Spirit of *giddnesse*; *Elihu's Spirit*, the Spirit of their belly which leadeth into all error, Carnall interests constraining them to shake off Gods Government in Princes; to effect which, the most compendious way is, to throw all Ceremony which is unto Religion, as the Scaberd unto the Sword to preserve it from the rust of contempt, (as Saint *Augustine* speaks.) The sacred regards of Unction, of King, of Priest, of Prophet, of Churches, of Tythes, stand betwixt them and their sacrilegious ends, they must be removed, no railes or bounds must be set unto them, they will *up into the Mount*, and runne the hazard if not of temporall flames, yet certainly (without hearty repentance) of the Everlasting burning: These men who will be solely swayed by the guidance of their owne spirit, (which being as various as the severall tempers of the Continents it inhabits) will make Religion full of uncertainties, meereley imaginary and wholly depending upon the doubtfull Insufficiencies of mens weake Conceptions; so that hereby the essentiall truths of Religion must needs dayly decay, the substance thereof be reduced into the smoke of every mans unbounded

unbounded Fancy; and the Christian Faith will dye by degrees. But Unction puts Gods Dominion into the Kings hands, that must not be resisted; for it is the resisting of God himselfe: It is the very language of the Holy Ghost unto the tenne revolted Tribes, that *they resisted the Kingdome of God in the hands of the Sonnes of David*; and *Josephus* assigns this the cause of the subversion of them (no memory of them being left) *The sedition* (saith he) *that they moved against Rehoboam, establishing his servant for their King, was the originall of their mischiefe: Ammon* was a wicked and idolatrous Prince, yet God punished the Treason of his servants against him, because he was Gods Anointed: Many sacred regards are by Unction conveyed from God unto Princes: great cause then had the Prophet and people of *Judah* to lament the death of their good King *Josiah*. *The Anointed of the Lord, that he was fallen into their pits.*

2 Chron. 13. 8.
Antiq. l. 9. c. 14.

2 Kings 21. 23.
24.

3. *Of whom we said, under the shadow of his wings we shall live among the Heathen*: King *Josiah* his Regall Prerogatives and personall vertues were a protection to his people, hee was the fountaine of their liberty and safety: The happinesse of Subjects depends upon the wel-being of their Kings, and the preservation of the Regall dignity is asure pledge of Gods goodnesse, and the continuance of his favour unto a people; for this cause is it that when the Apostle had exhorted that *prayers should be made for all men*, 1 Tim. 2. 1. as though this precept were too universall, hee reduceth it, v. 2. unto Kings, and adds the reason, *that ye may lead a quiet and peaceable life*, and for the same cause did the Prophet command the Israelites to pray for the King of *Babylon*, *Nebuchadnezzar*: This consideration also made *David*s Subjects apprice his life at so high a rate, *is not now thy life worth ten thousand of ours*? The King is the Head of the people, there is a sacred and neere relation betwixt them, a disease or paine in the Head causeth a discriasie in the whole body, an indisposition throughout all the members: So the calamity and sufferings of the King afflicteth every conscientious man in his Kingdome; this honest zeale and pious sympathy between the Head and the Members, the King and the people, made our Prophet and the men of *Judah* so passionately bewaile the losse of their good King *Josiah*: they promised unto themselves a lasting security in this life *Of*

Ier. 29.

2 Sam. 18. 3.
1 Sam. 15. 17.

whom we said, under the shadow of his wings we shall live among the Heathen. Gods grant of Regall prerogatives unto Iesiah afforded not onely protection, (as the *hen gathereth her Chickens under her wings*, our Saviours allusion) to defend them from the Birds of prey, but a strength also and vigorous warmth to make them grow up unto an ability to guard themselves and dwell with safety among the Heathen, the knowne Enemies of their Nation and profession; when then this Royall Oake was cut downe, and they deprived of the thriving benefits of its shelter. their sorrows must needs plentifully spring up from the sense of so great and irreparable a losse, and the feare of those stormes which now threatned to overturne their felicity: But the depth of this sorrow was not to be fathomed, when they found the bottomlesse Abyss of their owne sinnes the head thereof, that notwithstanding the great priviledges of Iesiah's Regall dignity and piety, that the fiercenesse of Gods greater wrath was so kindled against Judah, that the Lord said, I will remove Judah out of my sight, as I have removed Israel, and therefore that his fury without obstruction or let, might be powred out upon them, God suffers the breath of their Nostrils, the Anointed of the Lord, of whom they said, under the shadow of his wings they should live among the Heathen. Good King Iesiah, the life of their Religion, Law; he who was empowered by God with the Supreme Authority, had a divine grant of humane Indemnity and inviolability, their righteous Justicer, their Physitian, their nursing Father, their Protectour, and the great Conservator of their Liberty and safety, to fall into their pits, to dye by the hands of his Adversaries: being the second consideration in the Text.

a Chron. 24. 26,
27.

2. *The breath of our Nostrils, &c. was taken in their pits.* Here is the nulling of Gods letters patents, and the grant of Regal prerogative and beneficiall priviledge made unto King Iesiah, by a violent death. God for the punishment of the people of Iudah's sinnes, takes away their pious Prince by the power of his Enemies: The force of the relation betwixt the Head and the Members, the King and the People, is the true reason why God punisheth the best of Kings with temporall judgements, for the offences of his subjects, (as here in Iesiah) *The anger of the Lord was*

was moved against Israel, and he moved David to number the people,
 2 Sam. 24. 1. The divine Justice vindicated that sinne of the
 King upon the people ; for whose transgressions he was suffe-
 red to sinne : divinely holy Gregory, *secundum meritum ple-*
bium disponuntur Corda Rectorum, according unto the deserts of
 the People, the hearts of the Governour are disposed; the just Judge
 punished the default of the offender, upon them who had caused him
 to offend. What an impious absurdity is it to flye in the face of our
 Prince for those errors, which receive their birth and strength
 from our owne native corruptions ! we should rather say (as Iob 19. 28,
 tells his supercilious Reprover) *why persecute wee him, since the*
ground of the matter is found in me ? Where the Prince is vitious,
 the accusation properly lies against the subjects, whose sinnes
 make him so : for as the prosperity of the King is the sure earnest
 of Gods favour unto a people (as *Sheba* shewes the Israelites
 from the glory of King *Solomons* Court) so is the oppression and
 misery even of the worst of Kings, an infallible marke of Gods
 anger resting upon a people as in King *Saul* : *Iosiah's* single
 default (fighting with *Pharoah Necho* without Gods allowance)
 brings the punishment of a violent death upon him for that on-
 ly registred errour into which the peoples sinnes had pushed
 him, their sins were now ripe for punishment by his one offence,
 for whose punishment, he was suffered even then to offend, that
 so their judgements might commence from his death, whose
 guilt permitted not unto him a longer life, He fell into their pit;
 (a speech taken from Hunters, who way-lay those Beasts they
 chase, setting snares and toyles for them in those paths and pla-
 ces they run unto for refuge) that they might know that since
 God had devested *Iosiah* their sacred Head of all Regall prero-
 gatives, and let him fall by the practises and power of his cruel
 Foes, they could no longer urge a respite from the execution of
 those judgements given against their former transgressions, but
 acknowledge and bewaile this sad and evill occurrent, (the vie-
 lent death of their good King) the fatall consequence of their
 owne sinnes, for which there was now a recession of God (in
 his Government by *Iosiah*) from them, and an abandoning them
 up into the hands of Strangers and Usurpers, from whom they
 could not but expect all the wearisome traverses of *tyranny*, the

Ep. l. 2. ep. 6.
Iustus Index per-
cantū vicium ex
ipforum animad-
versione corripuit,
ex quorum causa
peccavit.

1 Kings 10. 1.

heavy weight of a continued oppression, and all those not to be reckoned unhappy inconveniences which attend upon a Government begun by conquest, supported by force, and maintained and actuated by the law of the Sword: so that even this violent death appears an absolute assurance of Gods mercy and goodness unto King *Josiah*, to take him out of this life, that he might not behold those wofull and thronging miseries which were ready to rush in upon and beate downe the present (for his sake onely) happy condition of his Subjects, which would have procured unto him more anxiety, then the consideration of undergoing tenne thousand violent deaths; a good Prince having so strong a sympathy with his Subjects sufferings, that he feels every pricking pang and painfull touch of their troubles, in which respect this violent death was an incomparable favour unto him, and (which at first sight procures our wonder) proves his greatest temporall blessing, and the gracious reward of his eminent piety, and so much the Holy Ghost tells us, *Because thine heart was tender, and thou didst humble thy selfe before God, when thou heardest his words against this place, and against the Inhabitants thereof, and humbledst thy selfe before me, and didst rend thy cloths, and weep before me, I have even heard thee also saith the Lord; Behold, I will gather thee to thy Fathers, and thou shalt be gathered unto thy Fathers in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the Inhabitants of the same:* So that as the Prophet *Isaiah* speakes, we may lay it to our heart, *that the righteous is taken away from the evil to come: Hezekiah's* piety likewise found this divine favour a respite from the sight of those judgements his peoples finnes had contracted, that there should be *peace and truth in his dayes*, and he thankfully and humbly acknowledgeth the greatness of that mercy.

These sad considerations quickly pull up all the sluices of sorrow, and let in floods of teares to overwhelm them, they lament and mourne with a great and grievous mourning. *All Judah and Jerusalem mourned for Josiah*; a mourning wherein the whole Kingdome wore the blacks of sorrow, a mourning renowned for the universall and sad solemnity thereof, a mourning made the highest prescription of mourning, the utmost bounds and confines of sorrow, *as the mourning of Hadadrimmon in the valley*

2 Chron. 34. 27.
28.

Isa. 57. 1.

2 Chron. 20. 19.

2 Chron. 35. 24.

Zech. 12. 1

valley of Megiddon, where every family of the whole Kingdom distinguished themselves by the variety and solitarinesse of their sorrow, every family mourning apart, the Princes of the blood apart, the Priest apart, the People by their severall Families apart, and all their Wives apart, every part of every Family having a severall share in this generall sorrow, and a particular part in this common sadness and lamentation for Iosiah: The Priest and Prophet Ieremias hee is the chiefe mourner, composeth Iosiah's funerall Elegies (this Booke of the Lamentations) gives them unto the skillfull Quire to chaunt forth, he begins the first sad note, the Singing-men and Singing-women consort with him in the dolefull plaints and all Iudah and Ierusalem make up the sad Chorus in this generall sorrow.

*Iust cause had every man in Iudah and Ierusalem to mourne for Iosiah's death, since every mans sinne had made way by a severall wound to take away Iosiah's life, and so must needs beare a share in the crying guilt of his blood, which nothing but a flood of penitent tears could wash away; This makes every mans particular sorrow, as severall lines, meete in the center of the Text, the common cause of their teeming griefe; *The breath of our nostrils, the Anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.**

From these sacred truths naturally flow these divinely informing conclusions.

That a good Prince is the life of Religion, Law, and civill Conversation.

That Kings by holy Unction as by Gods visible deed and conveyance, are invested with the Supreme Authority, inviolability and indemnity; and therefore so thinke reverently of them, consecrated with so many mysterious regards and relations the characters of Gods supreme jurisdiction over man.

That Unction suggests unto Kings that duty they stand obliged in unto their Subjects in the impartiall distribution of justice to heale them, to comfort them, to nourish them.

That a good King is designed by God a Protector of his Subjects, and the Conservator of their liberty, safety and peace.

That the best King may be punished with the greatest temporall punishment for the sinnes of his subjects.

That

That the Errours of Kings take their rise from their subjects finnes.

That God first taketh away a good King before he will bring judgements upon his subjects.

That Gods violent taking away a good King from a People is an evidence of his heavy displeasure, and a certaine prognostique of the many miseries he will bring upon them.

That a violent death proves a temporall blessing unto a King, when it takes from him the sight and sense of his subjects sufferings.

That a violent death may justly be reputed a departing in peace, compared with a continuance of the sense of troubles and durable calamity.

*That all men are strictly and deeply engaged unto the most sol-
lowne sorrow for the calamity of their King as caused by their sins,
and ushering in their approaching miseries.*

Let us see whether our Kingdomes may not truly calculate their griefes by the *Ephimoides* of *Judah's* sorrow; we have had a *British Josiah*, whose graces and prerogatives fully answered the proportion and size of their patterne: Could *Judah's* finnes snatch away their pious King *JOSEPH* from them, and doe not wee conceive that our finnes have hurried our Religious King *CHARLES* from us? Was King *Josiah's* death the inlet of *Judah's* miseries, and do not we suppose that King *Charles* his life may be the period of our temporall happines, and his death the first act of that tragick woe, which is to be presented upon the Theater of this Kingdom, likely to continue longer then the now living Spectators? We have had as great an ebbe of felicity in the losse of our King *Charles*, as *Judah* had in her *Josiah's*; should not the tyde then of our sorrows runne as high as theirs? Surely the parallel considerations of the vertues and prerogatives of both these pious Kings, of the causes of their calamities, and the sad consequences attending them, will command an equality of ours with *Judah's* sorrow; we will a little invert the method: Begin with King *Charles* his divine Regall prerogatives, next shew his personall vertues and graces, then his sufferings, point at their causes, and conclude with our owne contrained sorrows.

England in her best and loudest language, the *Law*, hath largely declared the sacred *soveraignty* of her Kings, spoke them *Gods Vicars*, assigned unto them the fullness of *Regall power*, laid forth their jurisdiction by as large bounds as the Scripture doth King *Josiah* or any other Kings of *Israel* and *Judaah*: Are not these legall, registred, and publique acknowledgements, That every man is under the King, and he under God only: that he is not inferior unto his subjects, even collectively considered. That he is a mixt Person, and capable of *spirituall jurisdiction* through holy *unction*. That he is the fountain of *Honor*, and hath the sole power to pardon, & punish Offenders, to leavy War, to make Peace, to constitute Officers. That he can do no wrong? Do not these expressions amount unto, The breath of our *Nostrils*, the *Anointed of the Lord*, &c? And these are the *Regall peculiar*s of the Kings of *England* inseparably annexed unto their *Crowne and Dignity*, which he that runneth may reade, being written in those large and knowe characters of the *Law*: Certainly these significant delineations of the sacred and Regall power of the Kings of *England* were copied cut of the holy *Scriptures*, which those that now wrest them, (and make that faire Face of the Holy Ghost a visard alterable unto their personated piety, and hypocriticall practise) seeing, will not see. Doubtlesse the Crowne of *England* was held from the Lord paramount of *Dominion*, God, by as free, Noble, and Regall a *Tenure*, as any under Heaven: And from him by a lineall and unquestionable right of succession, had King *Charles* the investure thereof, and grant of all these Royall acknowledged Prerogatives, untill (without any divine or humane warrant) Hee was violently disseized of them, and taken in their pits: These were his sacred and Regall Prerogatives.

Vicarius Dei filii
in R. gno 2. stro,
Antiq. Brit. p. 3.
Rex Vicarius sum-
m. Regu. L. g. Ed.
R. g. c. 17. Lam.
ber.

See Judge Ierem.
Lea Terra.

Let us now looke unto that spacious field of *His Personall vertues*, a fragrant tract, having the sweet smell of a field which the Lord hath blessed; and since time will not permit the perusall of every pleasant walke of grace, and the delightfull Ambits of His virtues, let us as *Moses* from Mount *Nebo*, take a generall and distant survey of this circuit flowing with milke and hony, King *Charles* his celestiaall gifts and graces,

Above principium ———

His religious piety renders it selfe glorious in His great love,
D
fear,

fear, and *honour* of God; His zeale and devout frequency in Prayer, receiving the Sacraments, and reading the holy Scriptures, His reverence in Gods house, his attention unto Gods Word preached, the esteem he had of Gods Messengers, his hatred of heresie, and the zealous care he had (as it was consistent with Charity) to propagate the true worship of God, the Protestant Religion; this in the purity thereof, he established by his Lawes, enlarged with his Regall Authority, cleansed from that rust it had contracted, through the Atheisme and ignorance of the times, by the contemptiblenesse of the outward worship, adorned with *Decency* and *Order*, in the publique service, and with cost upon the places dedicated unto that service; but chiefly he beautified it with the glorious example of his holy life, and encouragement of the Officers thereof, whom he rewarded with the rewards of honour, and maintenance: His Royall Pallace (as *Theodosius* juniors) was a constant receit for learned and pious Prelates, whom he entertained and cherished as the servants of the great God, and *Dispensers of the mysteries* and meanes of *grace*, which, as it was an especiall and infallible marke of the sincerity of his humble piety; so through the supercilious irreligion of the times, did that (which should have most endeared him unto Christians) drew neglect and contempt upon him, from them (and those Great ones too) who love nothing of Christianity but the naked name: He knew that Church-maintenance was the best Nurse of Religion, and therefore no weight of difficulties could so presse upon him, to alien Godsportion, the *Patrimony of the Church*; to preserve which from the sacrilegious invasion of the first movers of these troubles (who thought the best way to shake off Government was to destroy Religion, and the most effectuall and quick course to destroy Religion, to take away Church-maintenance) He tendred the sale of so much Crowne-land, as would amount unto the value of the Church-land.

That great and strict care he took to keep the Throne & Kingdome of God in his soule (his conscience) inviolable, shewes that although hee made his abode among men, yet his Conversation was in Heaven: The continuall acknowledged remorse hee was seized with, for consenting (against the dictate of his conscience) unto the Earle of *Straffords* death, speakes him another *David*,
and

and a *Man after Gods owne heart*, such were the tender impressions that Act ever left in Him, as *David when hee cut off the skirts of Sauls garment, his heart smote him*, and indeed His Majesty ^{1. Kings 1. 1.} found that fate which the Rabbines assigne unto *Dauids* fact, that hee found no *heate* in his cloathes afterwards: so His Majesty found not that comforting warmth in the advices of others, which he did in the solid Counsels of that ever to be honored Earle. How many invincible Arguments have wee of His Majesties singular sanctimony? How in that His great *Tryall of afflictions*, did the abundance of *His joy*, the riches of his graces, and the absolute and compleate contentation of *piety* shine forth in all his *Speeches and Actions*? as that first great Patron of Christianity, *Constantine the Great*, would have his *Effigies kneeling* ^{Euseb. vic. Const. m. 14. C. 25.} engraven on his *Coyne*, with his hands spread, and his eyes advanced towards Heaven, the posture of an humble supplicant at the *Throne of Grace*: so did our late most Religious KING desire that unto that His *Golden Mannall* might be prefixed His Representation, kneeling, contemning a Temporall, holding our blessed Saviours *Crowne of Thornes*, and aspiring unto an *Eternall Crowne of happinesse*; which cleares unto us, that His large soule was not possessed with narrow and temporall considerations, but with the regards of lasting and eternall interests: so that of all the Christian Kings of this life, He may be positively said *the most Christian*.

From His *piety* let us passe over unto His *prudence*, which although it be fairely measured out unto us in His great *piety*, (the practise whereof is the supream prudence, and best evidence of a good understanding) yet morally considered, as it is an *habie acting in humane affaires by the ordered rules of reason*, we shal find His Majesty nobly accomplished with this *vertue*, furnished with a strong memory of things past, with a sound judgement in their reference and relation unto things present, with a cleare and quicke apprehension to discern the operations and tendencies of occurrents, and with a singular providence and wise disposition of things fit to attaine unto His ends, which were ever honourable and worthy of so great a Prince, who ever judged a *Christian simplicity*; the *best policy*: With the gravest Nation of *Europe*, the *Spaniard*, He gained in His younger yeares the repu-

ration of a *sober, grave, wise Prince*; which will fully appeare if we looke upon Him in His particular relations, His Majesty was a most kinde Husband, religiously observant of the *holy ties of Wedlocke*, a tender and indulgent Father unto His Children, unto whom he paid the due of Paternall care in their Religious and Royall Education: His Kingly bounty unto His servants shew Him a liberall and good Master; and His good affection unto His People (whose welfare Hee ever prized above His owne; and unto the last minute was much more afflicted from the sence of theirs then His owne sufferings) shew Him a *most gracious Sovereigne*. And however Hee was by those who long since tooke away His Civill life, and destroyed His Royall reputation with His subjects (to set up themselves and drive on their owne ends) represented a Prince of meane and contemptable endowments, and unfit for Government; the whole World now sees their grosse falshood, and their Confessions give the *lye* unto their *loud and lewd calamities*; for since His solitary and close Confinement, when Hee could have no Counsell but what Hee fetched from Heaven, all rationall and unprejudiced men see, His sober, wise, satisfactory, and resolute Answers, unto all their arrogant, dull, destructive, dissolute Propositions: so that it is a positive, and measured judgement (made from the whole carriage of his transactions with the Parliament) that Hee was incomparably the wisest Prince in Christendome, and better understood the Constitution and Affaires of His Kingdomes than any man now living: Neither may wee here (as the constant Attendant, and sworn servant unto His Princely Prudence) but with wonder reflect upon His Kingly Eloquence, His flowing and (as *Tacitus* speakes of *Augustus*) King-becoming stile, sweet pure, accurate, perspicuous, grave, full of copious facility, and elegant felicity without streined affectation or servile and forced imitation: so that had He not some naturall difficulties in pronounciation, He would have bene approved the best Orator, and perfect Master of Language (as he was of Reason) that ever *Britaine* yet bred; but who ever with more judgement bethought those things that were to be spoken? Or who ever fitted His Consult thoughts with a more handsome and cleane apparell of speech, and maturity of weighed words? This Age shewes not a man able to
take

take up His Princely penne, His stile may well be the object of mens wishes, never of their imitation.

This His Princely prudence receives likewise further illustrations *from his justice*, in the free and equall administration thereof unto all, some surreptions and corruptions in particular Officers of State, as they are not to be defended, (so whilst men are men) they will hardly be avoyded: But the sweet influence of His Majesties justice upon all appears, in the peace of His Kingdomes, the serenity of His People, the tranquility of Publique Affaires, the increase of Trade, the growing riches of His subjects, and the universall happinesse of His Government; these three Kingdomes being thrice happy untill the Helme of Government was wrested out of his sacred Hands; and now wee see since these State-emperickes have practised upon the body politicke, with what strong convulsions and mortall maladies it is affected: The most experienced Physician under Heaven, and Hee onely who could have cured *England* from the diseases of her distemper, without opening her veynes, is taken away from her; she lies now in the hands of young and desperate Practitioners, it is to be feared, unlesse God prevent their violent administrations, and corrosive notions, with Antidotes of Mercy, in stead of mending her, they will end her health, life, and liberty.

Looke upon his true Christian *fortitude*, in the magnanimity of his carrying on with Constancy of Resolution his weightiest Affairs in their greatest difficulties, in his confidence with Gods assistance to overcome them; in his exceeding patience, in a tolerance (free from despondency) in the greatest molestations and pressures to compose them; and in his matchlesse and Kingly perseverance, even in the furnace of affliction, and hottest flames of adversity, (as Gods Cause) to maintaine them; He went unto the Scaffold, *tangquam Apis ad Alveare*, as a Bee unto his Hive, with our Saviour, *as a Lamb unto the slaughter*, and chearefully undrest himselfe unto His spirituall repose.

Observe His great *temperance*, His exemplary *chastity* (so rare a vertue in a Prince of so active and firme a constitution) so farre free from uncleannesse, that it had a refined purity from all lasciviousnesse of either gesture or speech: His abstinence in His feeding gave unto Him constancy in health, and readinesse unto

action, and his sobriety in drinking (whom the Sunne, nor all the sonnes of men ever saw overcome or disguised by ingurgitations of strong Liquors) made him unconquerable by Wine or Women.

His divine *Clemency* even in the heate and cruelty of the bloody rage of His Adversaries, is a contemplation will raise us up unto the very top of admiration : whose life (after they had butchered his dearest and nearest servants) did he take away ? How many of His most active and resolved Enemies in his power , did Hee dismisſe with our Saviours caveat unto the blinde man , *ſinne no more ?* His Majesty in this divine clemency (which yet some interpreted a *cruelty to Himſelfe* (intimating *the Father of mercies*, who maketh the *Sun of his favour* equally to ſhine on the juſt and unjuſt, being ſo farre from procuring or deſiring the death of His Enemies , (unto which he wanted no inciting animosities from others) that Hee often wiſhed that *Hee could recover thoſe that were already dead.*

Neither are there wanting egregious Monuments of His Kingly *munificence* and *liberality* ; the great acquiſitions of His ſervants under Him ſhew it, from many of whom notwithstanding Hee had the unhappy returns of ingratitude, deſertion, and diſloyalty.

And as unto His owne ſervants Hee was munificent , ſo eſpecially unto thoſe who were *ſet apart for the ſervice of God*, whom (with thoſe Religious Kings, *Hezekiah, Joſiah, and Conſtantine*) Hee encouraged by giving *the portion of God*, and our pious Anceſtors, unto them, to recover which out of the hands of ſacrilegious perſons, He uſed many pious indeavours, and compounded Compensations which could onely have intrinched upon his owne profit : When former Grants from the Crowne of Impropriations for yeares determined , *His Maſteſty* alwayes reſtored them unto the Church, conceiving his beſt and moſt Royal Right to the Goods of the Church (which he was otherwiſe by the Lawes of the Realme inveſted of) to be that of Patronage and diſpoſition ; and from this Princely munificence doe I , with all devotion of an humble and hearty thankfullneſſe acknowledge to have received a particular encouragement in my profeſſion : *This nurſing Father of the Church*, knew the beſt way

way to support that, was by Church maintenance: so that by his bounty, the Churches in the three Kingdomes were lifted up out of the mire of contemptible poverty, and Clergy-men of noted piety and greatest abilities of learning, dayly increased: so that setting aside some few, either illiterate, wandring, cock-brain'd, discontented or unconscionable Levites, who were in the great reserve of the sacrilegious and Rebellious *Jeroboams* of our time (to secure those two Calves of their Government and Worship (which they fought for) no Kingdomes of the World were beautified with so many *Lights of learning and piety* as these Kingdomes.

Observe the divine graces of this glorious King, the unmoveable stability of his *Faith*, a firme Rocke; which no stormes of popular rage, or swelling surges of the multitude, nor all the proud billowes of his insulting Adversaries, could alter or unsettle in his pious purpose to preserve the Protestant Religion and the Lawes of the Realme: how great was the intention of his sacred *hope*? and of what exceeding latitude was his *charity*, which included and enclosed his fiercest and most mortall Enemies: But the lively features, and faire lineaments of his graces and virtues are best and more largely drawne out by his owne Pencill, *His workes praise him in the Gate*, his writing present unto us the heavenly poutraiture of his divine, large, and grasping soule; these (what they are wanting in volume, recompencing an hundred fold in worth) are the Repertory of all his Actions, and the truest *Index* of his virtues: that Book is the quintessence of knowing zeale, the store-house of the ripe and choice fruits of Christian piety, there are the principles of Religion perfectly digested into holy practice: there is the true Princely Image of King *Charles*, that *Golden Mannell*, being a stately building of Meditations, Consultations, Essayes, Debates, and Devotions, raised upon emergent occasions, with such judicious artifice of grace, adorned with so rich furniture of piety, enlarged with so many faire roomes and convenient receipts of grace, that it shewes his *Body was the Temple of the holy Ghost*, that there was no corner or vacuity in his great and glorious soule.

I doubt not (without the height of an *Hyperbole*) to affirme that in what we have of this holy Kings Daughter we are abundantly

dantly repaired in the losse of *Solomons* Physicks, for heere is a shop full of heavenly Medicines for all the Maladies of the soule, by so much then is their sinne the greater, whose malice hath deprived us of those other later peeces of His Majesty. What already wee have is the greatest *Monument of Piety* of any Kings? (after theirs whose writings become authenticke from God, as being the *Pen man of His owne divine dictates*) since the Creation, and shall have continuall and unwearied travells made unto it in all *Languages and Kingdomes*, by all *Men and Women*, who know, love, and honour piety, prudence, and all divine and morall graces and vertues, every of which hath its severall atchievement and particular Trophy erected in this one worke, which will be as long lived as Time.

I conclude this short and generall survey of His Majesties personall vertues (worthy of a just *Volume*, and exceeding the limits of a *Sermon*) with that Eulogy and Honour of Praise given unto *Constantine the Great* by *Eusebius*, he was most deare unto God, and proposed by him a great and excellent example of an holy and religious life for all mens imitations.

The memory of his piety and gloriouse reputation of his vertues shall be for ever precious, and whatever *Dogges barke* against it, alwayes remaine a fixed and shining starre of the greatest magnitude in the firmament of honour. And thou carnall Prophet, who walkest by the light of thine owne eyes, and callest thy darknesse light, thou who (as the Jewes unto our Saviour) didst reach the *Vinegar and Gall* unto Gods Anointed in the Agency of his sufferings, offeredst that false, furious, and forced application of Scriptures, which thy counsell must fill up with an interpretation, (as the event shews) know that there is a lying and seducing spirit in thee, that thou wrestest the Scripture unto thine own damnation: thou Sorcerer and chief Witch of these times, full of subtilty and all mischief, thou child of the Devil, thou Enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord. The Epicurian and sublunary Divinity cannot admit that a violent death should be a singular testimony of Gods favour; yet here thou seest it in *Isaiah*; wilt thou have all temporall judgements to be punishments due unto sin? will not thy triumphant wickednesse let thee know, that some afflictions are for Tryalls, and the additions

De vit. Const.
l. 1. c. 1.

2 Sam. 16. 9.

H. P.

Isa. 14. 18, 19, 20.

Acts 13. 10.

additions of grace and glory unto Gods Children, and therefore the Rev. 3. 10.
 chief markes of Gods favour: As in our gracious King *Charles*, Dan. 12. 10.
 who was also *taken away from the evill to come*, in Gods mercy
 unto him; which thou even thou, unto the shame and confusion
 of thy face (although thou hast hardned it) shalt see in the ap-
 proaching day of *Englands calamity*, which in a great part is pro-
 cured and hastned by thy *infernall counsell*; thou needst not to
 have given that Scripture such a violent stretch so to streine it as
 to make it reach from *Assyria* unto *England*, or to travaile so
 farre for a reason why *His Majesty should not have a Royall inter-*
ment with His Auncestors; the causes were nearer thee, Let me
 assigne them:

First, it had been a Condemnation of your selves to have al-
 lowed Him solemne and Kingly Funeralls, unto whom you gave
 so unjust and cruell a death, that were *to build up what you were*
resolved to destroy.

Next, you could not but know, that the neighbourhood of His
 sacred earthly remaines must needs refricate the scarce skinn'd
 sorrowes of *London*; when they should have such a standing and
 still present Monument of their former happinesse, in His Maje-
 sties peaceable Government; and of their new misery in your
 Tyranny, which would serve also (this being the place of the
 greatest confluence) to recrude the grieve of the whole King-
 dome, and probably beget such compunction and reluctancy in
 both City and Kingdome, as would testifie it selfe, by their at-
 tempt to cast you down head-long from your new and wickedly
 acquired Dominion.

Another reason was, lest the nearnesse of his Body whom you
 murthered, might too frequently offer unto you the horror of
 your Guilt, and redouble unto you those inward cheques and
 lashings of your Consciences (which you cannot be without) and
 so impede and trouble your Counsels.

The *Devill* at the Oracle of *Apollo of Daphne* could not give Theod. 1. 3. c. 9.
 his Answers unto *Julian the Apostate*, who sent to consult him
 about his undertakings against the *Persians*, so long as the body
 of the *Martyr Babylas* lay by him; so it is to be presumed that
 the same Spirit (which the Apostle saith, *powerfully worketh in the* Ephes. 2. 2.
Children of Disobedience) might be hindred in his cooperation

and influence upon those unto whom he hath consigned the chief exercise of his power in our English world, if King Charles his sacred reliques were lodged so nigh unto them as *Westminster*, and therefore *Windsor* was near enough.

But from the view of *His Majesties undeniable matchlesse Virtues*, let us passe on unto that of *His Sufferings*.

Sinfull envie never failes to give a malicious attendance upon virtue, which by how much the more it is illustrious, with so much the greater *rancour* doth she dog and persecute it, and therefore many are the troubles of the righteous; and no (meer) man had ever more, then righteous King Charles: behold and see if any sorrowes and sufferings were like unto His. See one of the most potent *Monarchs of Europe*, loved at home, and feared abroad, most injuriously and strictly Imprisoned, debarr'd from the most dear society of the most virtuous and best Wife, from the converse and sight of his most sweet and hopefull Children, from the attendance of His most faithfull Servants, from Gods house, from Gods publique worship, & all Gods Servants, forc'd to cohabite with Beasts, brutish, savage, and wicked Men, & these to be made the Instruments of their cruelty unto Him, who were His sworne Subjects and Servants, upon whom all civill and divine obligations of duty and affection unto His Majesty rested, and that upon *pretensions of Religion and Liberty*, of which He was the truest and most undoubted Defender; to lie under the weight & wounds of so many scandals, reproaches, wants, and miseries; besides the most grievous sense of the sufferings of His Kingdoms and best Subjects, to be dayly tortured with so many iterated, unreasonable Propositions, and insolent Demands, to be racked out of his undoubted Royall Rights, to make so many Concessions & such great Condescensions in his propensness unto peace, which notwithstanding His Enemies never meant, to be tormented (if it were possible) unto *perjury, sacriledge, and Atheisme*; and to have no other Conditions propounded for the Enjoyment of His Crownes and Kingdomes, then that which the Devil made unto our Saviour, *All these will I give thee if thou wilt fall down and worship me*; to offer his own (that which never was theirs) to deny God, which God gave him to acknowledge and worship him: These must needs be sorrowes and sufferings.

ferings as beyond expreffion, fo above our conception ; moft terrible tests, and trials of all his virtues ; certainly no man had ever more, and more ftrict examinations of Gods graces in him, all which he fully answered with a learned and invincible piety ; for in all thefe who ever heard Him murmur, repine, or *charge God foolifhly* ? who ever heard him accufe, raile at, or threaten his moft confirmed Foes ? with *Job, his eyes ftill poured out tears unto God*, whose juftice in their greateft injuftice he acknowledged, and although he vindicated his own Innocency, (*having wherewith to juftifie himfelfe before man*) from theirs ; yet *not before God*, he cleared the equity of his judgement upon him, for *acting againft his Confcience in the Earl of Straffords death*.

Iob 16. 20.

But it was the great and crying guilt of thefe Nations finnes (*Englands principally*) which made this righteous man fall into the pits of his Adverfaries, to ripen Gods judgement upon this Nation, by that great addition of guilt [*the shedding of his innocent blood*] who had fo many characters of Gods fupreme power and fpirituall graces upon him, as muft needs make this Crime committed againft God, and draw his speedy and unavoidable vengeance upon them for it.

God ufually punifheth one finne by fuffering Sinners to fall into others, and thofe cuftomary finnes accompanied with fenfelefneffe and impenitency, which fills up *the meafure of finne* brimfull for judgement to take it off : fo that this pious Prince fell in the very *corruption of Chriftianity*, which is of farre more maligne afpect, and hath a more malicious influence of impiety upon the actions of men then Atheifme it felfe, for then men profefle *that they know God*, yet in their works they deny him ; uſing the name of God and Religion, as Conjurers in their Incantations to perpetrate thofe things are moſt contrary unto God, and destructive unto Religion ; for as the Devill never doth more hurt then when he appears in the likenefſe of an *Angell of light* ; ſo are men never ſo miſchievous, as when they drive on wicked defignes under the ſhew of Godlineſſe.

Englands former ſins which cauſed this Gods juſt dereliction, & the abandoning them up unto greater, were their *exceeding luxury*, in turning the grace of God (temporal favours) into wantonnes, the long continuance of their peace, the increaſe of their Trade,

riches, and plenty, begot in them a generall insolency and pride; so that when *they waxed fat*, like *Jesurun*, they kicked against God, in the Authority and regard due unto his principall Officers, the *Prince*, and the *Priest*: Hence the people of *England* (in their generality) became *self-willed, heady, high-minded*, and incorrigible, they *flattered the footsteps of Gods Anointed*, *smote him with the tongue*, contended with *Gods Priests*; and usurped that sacred Jurisdiction which God had delegated unto them, as those Conspirators did (*Ye take too much upon you ye Sons of Levi, since all the people of the Lord are holy.*) under pretence of the Ambition of the Clergy; and being like *Elihu's new bottels*, ready to burst, with that liquor of flatuous and superficial knowledge instilled into them by the giddy preachments, and undigested, swelling, and tedious prayers of *their Lecturers*, (who reduced all Religion unto lip-worship, and canting Scriptures.) Hence came it to passe that contemning the old paths, the truth of the reformation in the *Protestant Religion*, they contended unto blood to corrupt by *their phanatick Alterations*, the pure Doctrine and Evangelicall discipline established in the Church of *England*, to effect which with the more ease, they adventure upon sacriledge, to carry on that, they must pull down *Episcopacy*, (the fence of the Church) and here the King, as a nursing Father interposing, they render Him unable by encroaching upon His Prerogatives, quarrelling Him, seize upon His Strengths, Arme, fight against Him, Imprison, and then Murder Him; which last act of Rebellion, though the greatest part of the first Engagers may be thought never to have intended, yet they may see the first violation of their Obedience due unto His Majesty punished, by a guilt (thus farre) of his Innocent blood, that that power which they raised, spilt it: So dangerous it is to vary from a Christian Principle, or to doe evil that good may come of it, God onely having power to direct, limit, and determine any evill action: so that look over the pedigree of *Englands* sinnes through the severall descents thereof, and you will find it thus, peace begot wealth, that plenty, that pride, that vanity, that curiosity, that contention, that hate of the Clergy, that sacriledge, that the downfall of Bishops, that the contempt of the KING, that Warre, that Imprisonment, and that the murder of the King, a murder, the most horrid murder that ever the

the Sun saw, for *Subjects* to take away their *King's life*, without the prescription of a single example, or a Law; nay, even against all Lawes divine and humane, to 'Trie Him after the Forme of a Judiciary proceeding, this is to entitle God unto the greatest sinne; to *establisth iniquity by a Law*, and to make God such as themselves: Thus the *Jewes* dealt with our Saviour, *We have* Ioh. 19. 7. *a Law, and by that Law he ought to die, because he made himself the Son of God*, although there was no such Law; but a new-made Law, a *Junto law*, *Straffords law*, *Canterburies law*, the *King's Law*, (consequent Lawes, Lawes without names or cognizance) made because he was *King*. Neither doth their Power any more prove the equity of his fact (the great scandall of the Christian name, and height of Anabaptisticall fury) then the Devils power (which is from God) doth justifie his malice (which is from himselfe.)

They have now indeed made King *Charles* a Glorious King, prov'd Him glorious in His Personall virtues, glorious in His Divine Graces, but most glorious in the *Christian constancy* of His glorious sufferings for Gods Cause, the true Protestant Religion, and the Lawes and Liberties of the three Kingdome, thus hath God extorted a truth from them; for this speake they not of themselves, but (God forcing their testimony) they prophesied.

As we have seen His Majesties sufferings, and their causes our sins, so let us reflect upon their punishments; as the Springs from which our sorrowes should arise. The exceeding avarice and hy- Vit. Const. l. 4. c. 29. pocrisie (two noted Court sinnes with which the greatest Christian Prince *Constantine* was abused) of the State-Grandeers, the deep pits wherein they laid the fatall snares into which pious King *CHARLES* fell, will be visibly punished, for God will not be mocked. The pride, vanity, sacriledge, rebellion, and the cruell murder of His Majesty will have particular judgements levell'd against these sinnes; every mans sinne even of those who have fought for His Majesty who have yet fought against Him by their sinnes hath given force unto this great stroke and wound given unto these Kingdomes in His Majesties death; and therefore ought every man to proportion his sorrow unto his sinnes. As King *Josiah* from *Judah*, so the strong Barricadoe King *Charles* is taken away betwixt Gods judgments, and this Kingdome, the

great and wide Inlet of all misery is made by his death, could our sorowes answer them, like a Torrent, it would overflow all the banks of reason, and grow too big to be carried away by the chanel of our senses: behold every Spring of *Jeremiah* and *Judahs* sorrow open, to send forth these flowing streames of affliction upon us, and all arise from the same head. *The breath of our Nostrils, the Anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.*

Those heaveie judgements which the Prophet *Jeremiah* foresaw impending, and after came to passe by King *Jasiah* death, are in a great part by King *Charles* his death, already come upon us. Gods house, his beautifull house is laid waste, the Heathen have entred into the Sanctuary, they have made a noise in the house of the Lord as in the day of a solemne Feast: So that they who in the beginning pretended God, Religion, the Church, [their Cause] have dealt with us as that Faction among the Jewes, who called themselves *The Zealous in the Warne* with *Titus* did under pretence of defending Religion, and the Law, they possessed themselves of the Temple, yet were themselves the first who put fire with their owne hands into the holy places.

How hath the avarice and carnall interests of the Teachers of these times corrupted the purity of our Religion, as *Judahs*, so *Englands* onely Prophets have seen vaine and foolish things for her, and they have not discovered her iniquity, to turne away her captivity, but have seen for her false burthens and causes of banishment; they have shed the blood of the just (*K. Charles*) in the midst of her. *Englands* greatest Adversaries are chief, and her Enemies prosper; Servants do beare rule over us, and there is none to deliver us out of their hand.

They that did feed delicately are desolate in the streets, they that were brought up in scarlet embrace dungbils. Princes are hanged by their hands, and the faces of the Elders are not honoured. Warre, desolation, and famine, with their sad effects, foretold in these Lamentations, appear in our *Horrison* already like *Elijahs* little Cloud, which will shortly overspread our whole English firmament; and all these calamities have and will fall upon us, because the Crown is falne from our Head; the Brittain *Jasiah* *K. Charles* is taken from us, and we have no Comforter; and how great and just

Lam. 1. 20.
& 2. 7.

Josaph. Bell.
Jud. l. 2. c. 12.

Lam. 2. 14.
4. 13.

1. 5.
5. 8

4. 5.
5. 12.

5. 16.
1. 9.

just Causes of our sorrowes are all these Calamities: But let this sorrow have the full advantage in its fall, (to adde motion unto all the turning wheels of our afflicting griefs) the fall from our great happinesse in His Majesties Government: Let *London*, let *England*, let *Scotland*, let *Ireland*, let every of them Remember (as *Jerusalem* did) in the dayes of her afflictions and her miseries, all the pleasant things that she had in the dayes of old. All the pleasant things they had in the blessed dayes of King *Charles* His blessed Reigne, the glory and truth of her Religion, the just execution of her Lawes, her peace, her riches, her plenty, her liberty at home, and her protection and honour abroad, *England* was the perfection of beauty, and the joy of the whole earth. The Kings of the earth, and all the inhabitants of the world would not have believed that the Adversary and Enemy should have entered into the Gates of (our) *Jerusalem*, *London*, that Churches should be turned into stables, Gods Houses made Courts of Guards, the Royall Palaces made Garrisons, the Tythes (the portion of Gods Ministers) made the Souldiers salary, that the Law should be turned into wormwood, our Religion and Liberty measured out unto us by the Pikes length, the Decisions of the Sword become the Principles of Faith, and that (which is the Cause of all this) mechanic Persons, Tradesmen (who will certainly marre, never can mend so great concerns, they never before handled, or were acquainted with) the sole Moderators of Publique affaires, and the chief Princes and Potentates of our Kingdome.

But now the glory is departed from (our) *Israel*, the Arke of God is taken, and how is *England* become a Widow? made a prey unto cruell people, and skilfull to destroy, who dayly force and prostitute her unto their wicked purposes: for these things let *England* (and every true-hearted English-man) say, *I weep, mine eye, mine eye runneth downe with water, because the Comforter (King CHARLES) that should relieve my soul, is farre from me. The breath of our Nostrils, the Anointed of the Lord, &c. The life of our Religion, of our Lawes, of our Liberties, is taken from us; the Image of Gods power in supreme Authority, Indemnity, & Inviolability, is taken from us, our Physitian, our nursing Father, our Comforter, our Protector, is taken from us, and for our sins was taken in their pits, so that now we want the wings of his protection*

1. 7.

2. 15.

1. 1.

1. 16.

among

Vit. Const. l. 4.
c. 73.

among these *Heathen* among whom we live; we are now made very Slaves unto the worst of Heathen, a People without God, without Faith, without Law, without Rule, without Reason, without Humanity, without all these, and whose unruly will only, is unto them all these. These calamities are all fallen upon us, because *The breath of our Nostrils, &c.* pious King *Charles* is taken from us, like *Eli* in a fiery Chariot, (or as *Constantine the Great* after his death was impressed on a Coyne pluck'd up by a divine hand) into Heaven, that his eyes might not see, nor his righteous soul be afflicted with all that evill which is come upon us, to consume us; woe unto us for we have sinned. These are but the contracted heads of those miseries which we shall all read over, in the vast volumes of our approaching woes; and justly bespeaks such sorrowes as might transforme us in *Niobes*, make our heads rivers of sorrowes, and our eyes fountains for continuall teares.

Lam. 5. 21, 22.

The Lord in mercy look upon us, and wipe away these teares from our eyes; and their Causes, our sinnes from our soules; and since the blood of *Martyrs* is the seed of the Church, in mercy unto his Church restore the seed of his Martyr King *Charles* the first unto the Government of these Kingdomes, that Religion, Peace, and Liberty, may be restored unto us: I conclude these our (as the Prophet doth his) Lamentations, *Turne thou unto us, O Lord, and we shall be turned; renew our doings as of old, if thou hast not utterly rejected us: hear our prayers O Lord for thy Sonnes sake, unto whom with the holy Ghost be ascribed &c.*

FINIS